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the greater part of Italy, and certain other provinces. Such is the story, which was long accepted without demur and confidently appealed to as the origin of the Temporal Power. It is now universally admitted that the whole legend is a fraud and the letter of Constantine to Sylvester announcing the Donation a forgery of the eighth century. Constantine never persecuted the Church; he never had leprosy; he never contemplated bathing in infants' blood; he did not receive the rite of baptism until he was on his death-bed, and he did not hand over to the Pope the fee simple and title deeds of Rome and Italy. The Donation of Constantine belongs to the museum of historical forgeries.*

But If the repentance of Constantine did not take the form of stupendous endowments for the Bishop of Rome, we may be tolerably sure that it did manifest itself in the increased zeal of the Emperor for the building of churches, and especially in his munificence to the Christians of Rome. It is tempting, also, to connect with Constantine's remorse and his mother's sorrow for the murder of her grandson the pilgrimage of Helena to Palestine and Jerusalem, which followed almost immediately. Around that

* We may quote the narrative strikingly in the document: *JKftf tarn pahitium* wt*.i/r<w *yuttm* *Ht'fom* AVmkiiw, // //Vi/iVf *fl wtitfantdlum* *rtgwnum* /ww'witf.*, *itwa* /I *firi/a* *faatijtimo* *Pmtifwi* »&.|(rn .Vr/iyj/f**, *litrvfrja/t* /II/IF* *atquf r//in\$Mt#M\$** The feirgcr fWrged *ittltily*, ami then went an to add that Constantino withilrrw to (Nm^tftntin^ilr, liecwwe it not jtiit that an earthly monarch (*ttrrttus imfrator*) »h«mhl exerria sovereignty in the city where the LUad of the Christian rrfngton had been inntaUed by the Lwrtl c»f Heavrti (*ak*